A

CRY to the Whole EARTH,

To Mind the One Thing Needful:

AND

The Everlasting Love of GOD

To Fallen Mankind.

BEING

TWO SERMONS,

From LUKE x. 42.

——One thing is needful: And Mary hath chosen the good part, which shall not be taken away from her.

And JOHN iii. 16, 17.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life, &c.

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FALKIRK.

Printed and Sold by PATRICK MAIR.

M,DCC,LXXXIX.

A

SERMON,

On LUKE x. 42.

——Mary hath chosen the good part, which shall not be taken away from her.

AS Christ did shew himself loving to Lazarus and his sisters, in that he raised Lazarus from the death of the body, and then from the death of the soul: So did his sisters here shew their thankful minds unto Christ again; the one by receiving him into her house, and the other by entertaining of him into her heart. As he was God, he was entertained by Mary; and as he was man, he was received of Martha. They both desired to entertain our saviour, as Jacob and Esau, (Gen. xxvii.) desired to please their aged father: but Mary made choice of the better part, and was preferred before her sister, as Jacob sped soonest of most dainty venison, and prevented his brother of the blessing: And altho' the cares of Martha, in her entertaining of Christ be not to be misliked of, yet Mary's diligence in hearing Christ's doctrine, is of purpose preferred to Martha's care; to declare unto us that it is much better with Mary to study in the word, *and first to seek the kingdom of God*, Matth. vi. 35. than

than with Martha to labour in the world, and to neglect that heavenly kingdom. And yet notwithstanding such is the corruption of this ruffy age, that our greatest care is to provide for this present life, as did that rich man, Luke xii. that enlarged his barns, wherein to put store for many years; but we never, or very late, do provide for that life to come, like to that other man that never had thought of heaven till he was tormented in hell, Luke xvi. In the 5th of John, Christ is said to love his whole family, and here he is said to come unto them; for whom he loveth, he cannot but visit, like the friends of Job, *Job* ii. that came to comfort him in his adversity. Yea, and the greater love that Christ bears unto any, the oftener he doth resort unto them; yea, he *will come and dwell with* them, John xiv. 25. Like Jacob, that came down into Egypt, (Gen. xlvii.) to his beloved son Joseph, and dwelt in Goshen. But Christ is yet more kind than Jacob was, for he came not till he came of his own accord to his beloved family. Jesus he doth always prevent us with his manifold blessings. Before he was desired, he came into the world; he called his apostles before they came unto him: and before he was invited, he came into this poor house.

O happy house, that entertained such a guest! and thrice happy inhabitants, to whom such a guest would vouchsafe to come! When he came unto the swinish Gadarenes, they desired him to depart out of their coasts, Luke viii. preferring their swine before their Saviour: But this godly family gladly received him into their house; preferred their God before their gold, and their souls health before their worldly wealth. They received him into their houses, who had not a house of his own to put his head into! Matth. viii. 16. Wherein their hospitality is

is commended, and ſhall moſt certainly be rewarded at that moſt dreadful day, Matth. xxv. For with theſe, and ſuch like works of mercy, the Lord ſhall anſwer the ſentence of judgment, which is to be denounced againſt the wicked, that never exerciſed theſe works of mercy. Let us therefore learn by their example to be harbourers, and given to hoſpitality, which is ſo often commended to us in the ſcriptures, and ſhall be ſo richly rewarded at the laſt day. Theſe godly fathers, Abraham, Gen. xviii. and Lot, Gen xix. entertained angels in their houſes in the habit of ſtrangers: So we may daily entertain Chriſt Jeſus, in the habit of a poor man, of a blind man, of a lame man; and whatſoever is done to any of thoſe that are his members, he doth account thereof as it were done to himſelf. Now, as this virtue of hoſpitality is commendable in all ſorts of perſons, ſo it is our ſpecial concern, and more eſpecially commended unto miniſters, who are expreſly commanded by the apoſtles, 1 Tim. iii. 2. among other things to be given to hoſpitality: unto the Levites in the time of the law, the Lord appointed cities of refuge, Num. xxxv. to ſignify thereby, that the miniſter's houſe ſhould be the poor man's harbour, and his ſtore their treaſury. But the true miniſters in theſe our days, have no cities of refuge for others, becauſe they have none for themſelves, they have not to relieve the wants of others, for they have not to relieve their own neceſſities.

Now, when Martha had once entertained Chriſt, as he was man, into her houſe, Mary began to entertain him, as he was God, into her heart: ſhe ſat at his feet, to hear his preaching. For no ſooner came Chriſt into the houſe, but he took occaſion to teach and inſtruct the family, and inſtead of bodily food, which they beſtowed on him, he beſtowed upon

upon them the food of the ſoul. Thus doth Chriſt always ſhew himſelf a thankful gueſt: For into whatſoever houſe he entereth in, he leaveth better things behind him than he findeth: He loves not to be in Zaccheus' debt for his dinner, for inſtead thereof he bringeth ſalvation to his houſe; neither does he here leave his ſupper unpaid, for inſtead thereof he beſtowed on them a heavenly ſermon: This ſhould be the exerciſe of all faithful miniſters, when they are invited to a great feaſt, that as they are called the ſalt of the earth, Matth. v. 18. to make meat ſavoury and well ſeaſoned, and to preſerve them from putrefaction; ſo the miniſters and paſtors ſhould ſeaſon the table with ſome godly conferences and communications, *to miniſter grace* unto the hearers, Eph. iv. 29. Both theſe ſiſters were godly women, and both earneſt favourers of Jeſus Chriſt; and yet in the manner of their devotions, there is ſuch difference, that the worldly affections in the one, may, in ſome ſort, be miſliked, in reſpect of the godly exerciſe and practice of the other. Martha is ſore incumbered with much ſerving, when a little ſervice had been ſufficient; but Mary is attentive to hear the word of God, which never can be heard ſufficiently. Mary ſitteth to hear the word, Matth. v. as Chriſt uſeth to ſit, Luke iv. when he preached the word: to declare unto us, that the word is to be preached and heard with a quiet mind. In a ſtill night, every voice is heard; and when the body is quiet, the mind moſt commonly is quiet alſo. But Martha is troubled with other affairs, and therefore unfit to hear the word, as is the ground that is ſcorched with ſtones, and over-grown with weeds and thorns, which is indeed unfit to receive the ſeed, Matth. v. or to yield any fruit to him that tilleth it. As often therefore as we come to hear the word of God, we

must not come with diſtracted minds, we muſt not trouble ourſelves with the cares of this life, which, as our Saviour ſaith, are but thorns to choak the word, Luke viii. 4. and to make it unfruitful: For as Moſes was unfit to talk with God till he had put off his ſhoes, Exod. iii. and the blind man unfit to come to Chriſt, until he had thrown away his cloak, Mark x. ſo we muſt think ourſelves unfit to hear the word of God, and unapt for every heavenly exerciſe, till we have put off our ſhoes, that is, our worldly cogitations and affections, and till we have caſt away our cloaks, that is, all letts and impediments, which may hinder us in profiting in our profeſſions. When our minds are quiet, we are fit to deal with heavenly matters; therefore the doctors conferred ſitting in the temple, and God he delighteth to deal with us when we are moſt private: he appeared to Abraham ſitting in the door of his tent, Gen. xviii. the Holy Ghoſt, he came down upon the apoſtles, and filled all the *houſe where they were ſitting*; the eunuch ſitting in his chariot was called and converted, by the preaching of Philip, Acts viii. 37. Mary ſat at Jeſus' feet, yet ſat ſhe not ſleeping, as many ſit at the preacher's feet; but ſhe ſat at Chriſt's feet, and heard his words; as Paul was brought up at the feet of Gamaliel, Acts xxii. and was perfectly inſtructed in the law of the fathers. Her humility is commendable, in that ſhe ſat at Jeſus' feet, to declare to us that the word is to be heard with all humility; her diligence and earneſtneſs appeareth, in that ſhe would not depart and help her ſiſter, to ſignify, that the hearing of the word muſt be preferred before worldly buſineſs. Her diligence and humility ſerveth to condemn our negligence and contempt of Chriſt and his word; we do not ſit at Chriſt's feet, nay, we ſet Chriſt at our feet, when we are

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ſo careleſs in hearing of the word; we are as ſlow to come to the church, as the raven was to come to the ark of Noah, Gen. viii. and as loath are we to ſpend any time in the ſervice of God, as Pharaoh was loath to let the Iſraelites go to ſerve the Lord. If a commodity were to be ſeen, out of which ſome profit or worldly gain may ariſe, how careful would we be to procure it? what pains would we take to get it? Abſalom was no more deſirous of a kingdom, than are the rich men of our time deſirous of golden gain! But if it be a matter of coſt and trouble unto them, if they cannot hear the word preached, without ſome hindrance to their worldly buſineſs, and ſome extraordinary charge to their purſe, then, like to the Gadarenes, Luke viii. they are content to take their leave of Chriſt and his word, and would rather leave the heavenly pearl, than part with their worldly pelf, Matth. xiii. 49.

Thus, in Chriſt, we have a pattern of a good paſtor; and in Mary, the pattern of a good hearer: Let miniſters learn by his example, to take all occaſions to preach the word; to be *inſtant in ſeaſon and out of ſeaſon*, 2 Tim. iv. 2. And let Chriſtians learn by her example, Matth. vi. *Firſt ſeek the kingdom of God, and his righteouſneſs*, and then to provide for things of this life. While Mary was careful for the food of the ſoul, Martha was curious to provide food to the body; her greateſt care was to entertain Chriſt, and to make him good cheer, to teſtify her thankful mind unto him, that had done ſo great things for them; he had raiſed her brother Lazarus from death to life; therefore he was worthy to be well entertained. If Elias deſerved to be well dealt withal, at the hands of his hoſteſs, 1 Kings xvii. whoſe ſon he reſtored to life; or Elisha deſerved ſuch entertainment, for her ſon's reviving, 2 Kings iv. then ſurely our Saviour Chriſt

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was much more welcome hither, ſeeing he had raiſed Lazarus out of his grave, where he had lain by the ſpace of four days before, John xi. It was well done therefore of Martha to ſhew her thankful mind to Chriſt; but it was not well done at that time, to ſhew herſelf thankful in that manner, for it was then time to hear the word, becauſe at that time Chriſt preached the word; it was not a convenient time for her to ſpend on other affairs, and to neglect the greateſt affair, even the means of her own ſalvation; it was not unlawful for Martha to labour, no more than it was unlawful for Peter to ſleep; but when Chriſt was preaching, it was then no time for her to buſy herſelf in ſerving, no more than it was for Peter to ſleep, when as Chriſt did ſo earneſtly will him to *watch and pray*, Matth. xxv.

When Chriſt preached out of Simon's ſhip to the people that ſtood upon the ſhore, Luke v. it was no time then for Peter to play the fiſherman; but when Chriſt had left ſpeaking, and commanded him to launch out into the deep, then was it time for him to let down his net. There is a time wherein we ought to labour in our vocation, and a time wherein we ought to hear the word of God; and as we may not utterly neglect our lawful calling to follow ſermons, ſo muſt we not beſtow the Sabbath, which is conſecrated to the ſervice of God, in following the works of our vocation; all things have their appointed time, ſaith the wiſe man, and every thing is ſeemly in his convenient ſeaſon, Eccl. iii. but when things are done prepoſterouſly, and out of order, then followeth confuſion. Although Martha did not hear Chriſt, yet did ſhe labour for Chriſt; yet there be many in theſe our days, that will neither labour for Chriſt, nor hear of Chriſt, but as the Iſraelites were weary of their jour-

journey in the wilderneſs, Numb. xxi. and loathed that heavenly manna, even ſo theſe men are weary of every godly exerciſe, and are ſoon clogged with the word of God. The five fooliſh virgins, Matth. xxv. waſted their oil to no purpoſe, and when they went to buy, they were excluded the marriage: and theſe fooliſh men ſpend this time and day of grace, vainly and wantonly, as though after this life, there were no time of juſtice and vengeance to be feared. The day ſerveth for their pride, the night is ſpent in ſport and pleaſure, and no time is left to hear the word. When we are praying, they are playing; when we are preaching, they are eating and drinking, like the old world, that ate and drank, Gen. vi. that married wives, and was given in marriage, Luke xvii. while Noah was preparing the ark for ſaving of his houſhold, Heb. xi. And as Baal's prieſts, 2 Kings xxi. wounded themſelves to ſerve their idols; ſo theſe men took dangerous counſel, and ſtrangely troubled themſelves to ſerve the devil. Now Martha findeth herſelf grieved, and beginneth to envy her ſiſter's exerciſe, as Joſeph's brethren envied him for his dreams, Gen. xxxvii. and the ſons of Jeſſe, who diſdained their brother David, for his forwardneſs to combat with Goliah, 1 Sam. xv. Theſe two ſiſters that in other things agreed ſo well together, in this do ſo much differ, that Chriſt muſt have the hearing of the matter before him, and decide the controverſy. Martha playeth the plaintiff, and accuſeth her ſiſter; Mary, the defendant, anſwereth by her advocate, and Chriſt himſelf, that took upon him the office of an advocate, is become the judge, and giveth ſentence on Mary's ſide: Martha ſhe complains of her ſiſter's ſlothfulneſs, and ſeemeth, after her ſort, to blame our Saviour, for winking at it, requiring him to ſee

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the matter redreſſed ſpeedily. But Chriſt, he firſt reproveth Martha's curioſity, and then excuſeth, yea, and commendeth Mary's care. In Martha's doing, it declares to us how willing we are to pleaſe ourſelves in our own conceits, and how ready to conceive amiſs of the doings of others; yea, ſometimes to prefer our own defects before the perfections of other men. If David chaſten his ſoul with faſting, Pſal. lxix. it ſhall be turned to his reproof: and if he put on ſackcloth, to teſtify his contrition, they jeſt at him, and the drunkards make ſongs of him, Luke vii. 23. If John the Baptiſt be temperate in his apparel and diet, they will ſay he hath a devil: If Paul anſwer diſcreetly for himſelf, he ſhall be charged to be mad with over-much learning; yea, if our Saviour Chriſt himſelf frequent the company of ſinners, to welcome them from ſin, they will not ſtand to call him a friend and companion of publicans and ſinners, Luke vii. 34. Amongſt us, if there be any that be more forward in religion than others be, or more diligent to hear the word, as Mary was, they ſhall not want ſome one or other to cenſure them at their pleaſure, yea, to find fault, and alſo condemn them for ſo doing. Yet are not the godly herewith to be diſcouraged, or to deſiſt from their godly exerciſes the more of that: for as the Lord anſwered for Mary, when ſhe held her peace herſelf, ſo the Lord will defend their cauſe, and take their part againſt their adverſaries, howbeit the godly be ſufferers of their injury. The Lord cannot abide to hear his ſervants evil ſpoken of, but is always ready to maintain their right, and to anſwer for them: He will not ſuffer Laban to ſpeak one ill word to his ſervant Jacob, Gen. xxxi. 24. And if Aaron and Miriam murmur againſt Moſes, Num. xii. the Lord will puniſh it with leproſy,

leproſy. What a comfortable thing is it to be godly, and to the godly, that the King of kings will take their parts, and will not ſuffer them to ſuſtain any wrong. He is a moſt ſure and truſty friend, that will not abide his friends to be backbitten or evil ſpoken of, but either he will anſwer in their defence, or he will find ſome means to ſtop their mouths, and reſtrain the ſlanderous tongues of their enemies: As ſometimes he ſtopped Balaam's paſſage, when he went to curſe his people, and cauſed the dumb aſs to ſpeak, Numb xxii. and reproves the madneſs of the prophet, rather than he would have his people to be curſed, 2 Pet. ii. 15.

The repetition of Martha's name, argueth the vehemency and earneſtneſs of this admonition. The Lord, he is fain to be very earneſt, and importunate with us, before he can reclaim us. So when God ſpake to Abraham, he calls him twice by name, Gen. xxii. Chriſt he called Peter thrice by name, John xxi. to cauſe him make his threefold confeſſion, for ſatisfaction of his threefold denial: and when the Lord ſpake unto Samuel, he called him for ſeveral times by name, 1 Sam. iii. before he anſwered. For ſuch is the great mercy of God, that he is even content to admoniſh us as often of our duty; and again, ſuch is the dulneſs and perverſeneſs of our crooked natures, that we cannot be gained by our firſt admonitions, but the Lord muſt call us both often and earneſtly, before we will hearken unto him.

There are two things in this ſpeech of Chriſt's, to be obſerved; the firſt is, his modeſt reprehenſion of Martha's immoderate care: The other is, His friendly defence of Mary's choice. Although Martha was very careful to entertain Chriſt in the beſt manner, yet if he perceive any thing in her, that is worthy of reprehenſion, he will not ſtick

to tell her of it, he will not ſoothe her in her ſaying, nor ſoothe her in her own conceit, for all the trouble and coſt that ſhe beſtowed upon him. If we ſhould be invited to ſome man's table, and kindly entertained there, it would be unkindly taken, if we ſhould find fault with any miſorder: But for as much as all Chriſt's actions are the only inſtructions of Chriſtians, therefore every Chriſtian man, but eſpecially preachers, to whom it more particularly appertaineth, muſt learn by this example, how to behave themſelves when they are invited to great feaſts, namely, to ſpeak to the conſcience freely, when they ſee a fault. The beſt requittal that we can make for our good cheer, is to give good counſel, and wholeſome admonitions to them that invite us. When Chriſt dines with the Phariſes, Luke xi. 38. and was miſliked for not waſhing before dinner, he thereby took occaſion to reprove their hypocriſy, even their outward ſhew of holineſs, which was the moſt frequent ſhew and ſin of the Phariſees. And at another time he noteth them, Luke xiv. for preſſing to the moſt chief places at banquets, declaring that modeſty is to be uſed, at the ſitting down to meat, what gueſts ſhould be bidden to our tables, &c. So ſhould preachers behave themſelves towards thoſe that doth invite them, when they ſee perhaps ſome fault or diſorder, either in the maſter of the feaſt, or in ſome other of the gueſts, even to ſay unto them thus, or otherways, as the cauſe requireth; I will warn you of one thing, if you follow counſel that will do you good, that is, that you would leave off your uſury, or your extortions, or your covetouſneſs, or oppreſſion; that you would leave off your ſwearing, and blaſpheming the name of God; that you would forbear to profane the Lord's ſabbath; that you would leave your pride, and exceſs in

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your diet and apparel; that you would forbear to ſpeak ill of any behind their backs, or to bear any malice or hatred to any of your neighbours: Theſe or the like are the faults which are eaſy to be eſpied almoſt in every place; and theſe are the faults which every faithful miniſter of Chriſt Jeſus ſhould not leave unreproved whereſoever he cometh. But as Elias told Ahab of his idolatry, 1 Kings xii. altho' he was king: And as John Baptiſt told Herod of his adultery, although he did many things for him, Matth. xiv. Mark vi. 20. *and heard him gladly*; ſo ſhould the preachers reprove the people for their notorious offences, notwithſtanding ſome favours and courteſies received of them before.

If Chriſt took occaſion to find fault with Martha for her too much diligence in his entertainment, it ſeems he was not very curious of his diet, but would have been content of ſimple meat: he was no delicate ordinary gueſt, he did not affect or delight in ſumptuous banquets or coſtly fare, he rather requireth a religious heart, a conſtant faith, a willing mind to hear the word, Luke xi. 28. with an earneſt care to live thereafter. Theſe are the things wherein the Lord delighteth, theſe are the morſels which he deſireth, and which he preferreth before all earthly cheer: Thus is Martha reprehended for her curioſity.

Now let us ſee how Mary is excuſed and commended for her godly care: *One thing is neceſſary*, ſaith our Saviour; and what is that one thing? Even to hear the word preached, *which is the power of God unto ſalvation, to every one that believeth*, Rom. i. 16. A man may better want all things, than that one needful thing; and yet we deſire all things, and we neglect that one thing which is ſo needful. This one thing hath Mary choſen, and therefore hath choſen the better part: Martha's

part

part is good, becauſe it provideth for this preſent life; but Mary's part is better, becauſe it leadeth unto eternal life. It is good to be occupied about our calling, to get our living; but it is better to be occupied in hearing the word, which is able to ſave our ſouls. As the head and the foot are both needful in the body, ſo Mary and Martha are both needfull in a common-wealth. Man hath two vocations, the one earthly by his labour, the other heavenly by his prayer. There is the active life, which only conſiſteth in practiſing the affairs of this life, wherein man ſhews himſelf to be like unto himſelf, which is an earthly man, caring for earthly things; and there is the contemplative life, which conſiſteth in the meditation of heavenly things, wherein man ſhews himſelf to be like to the angels; for they who labour in their temporal vocations, do but live like men; but they who labour in ſpiritual matters, live like angels. When they hear the word, they hear God ſpeaking unto them; and when hey pray, God hears them ſpeaking unto him; ſo that there is a continual conference betwixt God and them that are thus exerciſed, either in hearing, or yet in praying. Chriſt loves Martha for hoſpitality, as Iſaac loved Eſau for his veniſon; and the Lord loved Mary for her care and diligence in hearing his word; as Rebecca loved Jacob for the hearkening to her voice, Gen xxv. 28 as a nurſe that having her breaſt full of milk, doth love the child that ſucks it from her, even ſo the Lord Jeſus Chriſt, when he hath his breaſt full of heavenly milk, is glad when he hath children to ſuck the ſame. Let us therefore as the apoſtle willeth, 1 Peter ii. 1. *Laying aſide all maliciouſneſs, guile and diſſimulation, all envy and ill-ſpeaking, as new-born babes deſire the ſincere milk of the word, that we may grow thereby,* to perfect men

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in Christ Jesus. Let us breathe after the fountain of living water, which springeth up into eternal life, as the hart brayeth for the rivers of waters, Psalm xliv. 1. to quench his thirst. And forasmuch as many things are so troublesome, and one thing is so very needful, let us ever be seeking that needful thing, even the end of all things, that is, to learn to fear God, and to strive continually to keep his commandments, Eccl. xii 13. which we must learn by hearing of the word of God, whereby faith (without the which it is impossible to please God, Heb xi. 9.) may be begotten and nourished in the hearts of men, Rom. x. 17. This is that good part which Mary hath chosen, which is so much better than her sister's choice, because it concerneth a better life, and hath the fruition of this present life also: Mary hath a double portion, she both heard the word, and also ate of the meat which her sister dressed. For godliness hath the promise of this life, and of that which is to come, 1 Tim. iv. 8. As for all other things, whether they be honours, promotions, pleasures, or whatsoever else, they serve only for the maintenance of this present life, which is but short, and also very subject to mutability: But the word of God is the food of the soul, the bread of life, that immortal seed which bringeth forth fruit unto eternal life, 1 Peter i. 13. Let the word of God be precious unto us, because it is so permanent, for heaven and earth pass away, Luke xxi. 23. but the word of God endureth for ever. If we make choice of any other thing besides, it must be taken from us, or we must be taken from it: But if we make choice of this one thing, it shall never be taken from us, neither in this life, nor the life to come. The Lord grant that we be not only hearers, but doers of the word, James i. 22. that it may be truely

said,

ſaid of us, as Chriſt ſaid of his diſciples that heard his preaching, Matth. xi. 50. *Behold my brother, ſiſter, and mother:* or, as he made anſwer to the woman that ſo much commended his carnal kindred, Luke xi. 28. *Bleſſed are they that hear the word of God, and keep the ſame.* Amen.

SERMON II.

Upon God's everlaſting Love.

JOHN iii. 16, 17.

For God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life, &c.

THE Lord's love and care to us has declared itſelf many wayes, and eſpecially in this point, that this privy conference with Nicodemas, ſpoken at this time for our conſolation, it hath pleaſed the Lord to put it up in regiſter, that it may be the conſolation of many; and ſuppoſe it was privy and in the night, yet it hath pleaſed the Holy Ghoſt to bear record of it, that all the believers to the end of the world may have their conſolation in it. Now in theſe verſes read, is, firſt, The fountain of our ſalvation, *the love of God.* 2*dly*, There is the means whereby he has uttered it, which is, *by the ſending of his Son* to be humbled and glorified. 3*dly* The means to get Chriſt, that is,

is, *by faith only*. 4*thly*, The benefit and conqueſt of our faith, which is, *ſalvation*: For this end did the Father love us, that he might ſave us, and give unto us eternal life; for this cauſe came the Son down from heaven; and for this cauſe it was he went to heaven, that he might give us eternal life; and for this cauſe the Father cauſes us believe, and this is the fruit and end of all believing, to wit, eternal life. So it remains to tell what are the benefits that believers get in the Son. Now leaving all that has been ſpoken concerning this myſtery of faith; as for the benefit that faith gets, in a word, it is ſalvation. I know it gets more benefit before it will plant thee in Chriſt, and make thee one with with him; it will make thee fleſh of his fleſh, and bone of his bone; it will make thee ſit in heaven with him; it will crucify thee with Chriſt, and it will juſtify thee in Chriſt; it will get thee remiſſion in his blood; and it will cleanſe thy heart; for it is that buſh of hyſſop that will ſprinkle that blood on thy ſoul, Exodus xii. 22. Faith, in a word, will make thee to live in peace at the laſt; and will put thee in a peaceable poſſeſſion of that endleſs glory. If ye get not that former benefit, ye will not get the laſt, and when thou getteſt the laſt, then thy faith ſhall ceaſe: ſo except the conjunction be made between thy ſoul and Chriſt, by the Holy Ghoſt, and unleſs thou getteſt the Spirit of adoption, faith will never bring thee to the laſt point, and if it bring thee to the firſt, it ſhall bring thee to the laſt. So faith begins in thee life, but it makes nothing complete till the reſurrection, when ſoul and body ſhall be caught within the clouds; ſo look what faith works in thy heart, for if thy living faith have not a work of grace here in the ſoul, it ſhall never have a work of glory hereafter. Now, the laſt

thing

thing which faith brings, which is salvation, it stands in two points.

1*st*, In an imunity and freedom from perdition.

2*dly*, In fruition and possession of eternal life; and both these we have here. Now I will tell you what both these are: What is the cause that makes the world count so little of Christ, and of the love of God in Christ? It is this, They know not what it is to exist for evermore, and what it is to live for evermore; for if they knew this, they would esteem more of Christ, and of the love of God, than ever they did: *Whosoever believes, shall not perish;* then it is certain, that there is a perdition, there is a hell, wherein is endless perdition; *Whosoever believes shall not perish*; there is life after this, there is a hell and a heaven, howsoever it be that the god of this world has blinded the most part, and the devil has bewitched men and women; yet it is certain that there is a God, that there is a hell and a perdition, so it is certain that there is everlasting life; the generation before, if ye could hear them, they would all tell you this; some in endless pleasure, some in endless torment; for they are all gone before you to be preachers to you.

Now, wherein stands this perdition, and perishing, for it is the first point I am minded to tell you. 2*dly*, Wherein all life stands.

As for the first, there are three things in it; 1*st*, The want of joy. 2*dly*, The presence of pain. 3*dly*, The eternity of the loss of joy, and the eternity of the presence of pain; Think on them all.

1*st*, It is the loss of the presence of God, that the saints and angels have in heaven, within the gates of the New Jerusalem: Thou mayest not eat of that tree of life; thou mayest not drink of the rivers of the waters of life; thou mayest not drink

drink of the rivers of the waters of life; thou mayest not drink in that company of saints and angels, that hast not believed in the Son of God here: So if there were no other hell, but to be deprived of the blessed society of the glorified saints and angels with God, it were hell enough.

2*dly*, Consider, that no excuse will be admitted that day: Friendship will do thee no good, prophesying and preaching will do thee no good. The other thing that augments it, is the loss of happiness. An unknown benefite, when it is lost, shall not bring meikle pain with it; but a seen benefite, a joy which ye might have gotten, if ye could have believed, shall augment your pain wonderfully: As the pain of the rich glutton had not been so great, if he had not seen Lazarus in Abraham's bosom; so the exclusion, and the barring of the yate on the misbeliever, on the soul and carcases for evermore, this is the first in the perdition; therefore the tribunal must be in the air, for thou shall never win at the yate of that kingdom; and if there were not another torment but the want of these joys in heaven for evermore, it were torment enough: But if there were no more, what rack of all this want of joy, and rugging and separation of the soul and body from the presence of God and his saints, in whom is all sufficient joy? How grievous shall that be to thee? How ill-willi had Peter to come down from the mount, trow ye? Ye would think it hard to be tugged and seperated from a friend, and more from your own children! O! but what is that in comparison to be seperated from so loving a God; but this is not all, the depriving of endless joy, (now this should cause you know the necessity of believing,) but, besides this, there is an eternity of pain; to lose heaven is a great matter, but to be cast into hell is great.

greater; to want the place is great, but to be flung into prison is greater; to lose the pleasure of heaven is great, but to be cast into the lake of fire and brimstone, 'where the worm never dies, and the fire never goes out;' into such a fire, that the violence thereof is such, that there is no patience to bear it; for it is so great and painful, that if thou hadst ten thousand worlds, thou would give them all for one drop of cold water to cool thy tongue; a fire that shall never be slackened, for it shall burn as long as God lives. Again, That fire shall not consume the carcase and soul, but it is a furnace that shall burn for evermore, and thou shalt have none to keep the flames of that fire from thy conscience and carcase, and there shall be the wrath of God, and the vials full of his indignation, poured out continually upon thy soul, that it shall get no leave to look for mercy, and put off all hope of help, or ending of that pain. Besides this, there are these particulars and circumstances that aggravate this perdition; there is nothing there but consuming fire, no company but devils, no light but a mirk prison and darkness, bound hand and foot, a death ay beginning, but never shall have an end, a worm that ay shall gnaw thy conscience. Again, It were some ease if any part of the soul or body were free of torments; but there shall never be a part of thy body that shall not be filled with torments, and never a faculty of thy soul but it shall have its own torments; an eye that thou wouldst not open to behold the glory of God, it shall be compelled to look on that ugly sight; thy ear that thou wouldest not apply to hear the voice of God, it shall be compelled to hear the howling and blaspheming of devils and reprobates; thy mind and understanding, which thou abusedst in this life, shall have their own torments.

3*dly*, There

3*dly*, There is an eternity of pain, and an eternity of loss; ye know, were the traveller or mariner never so wearied, yet the hope of an end will bring him consolation; but when thou knowest thy pain is endless, and when thou rememberest the eternity of time, and they know, as long as God lives, their pain shall last; this spoils them of all consolation.

The next point is, what it is to have eternal life, and wherein it stands. It stands in three things shortly. I know it is a thing that cannot be understood, none can measure the glory of that kingdom, and the joys of that life: for he that was ravished, and saw it, he said he saw things unutterable. Alwise there are three things in it;

1*st*, The glory of the place, *not an house made with hands*, but that New Jerusalem that has twelve ports that are of precious stones, the streets of gold, and the temple of it, God himself.

2*dly*, The fruition of it, God himself, that shall be all in all to thee: and as you see a drop of water mixed with a hogshead of wine, it taints the taste; so all our infirmities being flowing in the ocean-sea of God's glory, shall be swallowed up.

3*dly*, and *last of all*, There is an unspeakable peace and joy for evermore; no more sin there; no more trouble there; no more tears there; but contemplation and joy for evermore; and thou occupied in beholding God eternally, and running to the fountain of the love of that blessed God, and wondring thereat eternally.

Now, ye see the first benefit ye shall get by believing:

1*st*, A freedom from endless perdition.

2*dly*, The fruition of eternal life.

The end wherefore I have spoken of these two, are,

1*st*, That

1*ſt*, That ye may ſee the neceſſity of believing, and that ye that will not believe may quit you of eternal life, and make you for that endleſs pain.

2*dly*, To ſet before you ſo highly ye ſhould count of the Son of God; that when there was nothing that could redeem thee from hell; and conquer heaven to thee, but only his blood; and that thou mayſt be acquitted what thou ſhouldeſt count of the love of God to thee, that ſent his only begotten Son to die for thee.

Now I will apply, and ſo I will end. Why ſhould word or work, ordinary or extraordinary; why ſhould it run in your hearts; for if leſs things could have done the turn, it would have been done? I know the Lord is merciful and loth to deſtroy his own buildings, and to pluck up the plants which he has planted; ſo if the word had done it, the work had not been done: Theſe things that are fallen out, are not only warnings to you, but they are warnings to make you believe; and therefore think not that they are greater ſinners than ye; 'but except ye repent, ye ſhall periſh alſo with the like judgment.'

I have not now time to commit to you how many things I deſigned. Since I came here, God has added to his word for our walking; it is not long ſince there was not an houſe among you, but there were ſome of you bed ſick, and ſome of you had rather laid down your life than have convoyed them to the grave. Now the more this be told, yet it is not the leſs. What need was ye in, when ye would be content to have wanted your whole ſtock for half a year's proviſion? I leave this to your own conſciences. Likewiſe, how the Lord has guarded you round about, and gave command

to

to the peſt, that it ſhould not come near to your port, when he ſcattered it over other congregations, and made men and women cry, I have no more but one hundred merks, take it all, and give me leave to take but one handful of water: The ſkallet-trenchers in Glaſgow and Edinburgh, they may bare you witneſs. I wot well ye had as great ſins of inceſſant whoredoms as they had. What other extraordinary things fell out, I have not will to tell you; but if I would ſhew you it, ye would ſay, He will ſpare one, and ſhew ſeverity to another; and if there be no more but that mad woman, ſhe might be a preacher to us all; May not God ſoon bereave us of our wits, and make us as beaſts, as he did Nebuchadnezzar? And theſe two works that have fallen out this week, one in the night, and another in the noon-tide of the day, he will have all theſe to cry to you, that ye ſhould cry to the Lord, and ſay, Lord keep me and my children, that we get not a dolful wakening; thou mayeſt riſe in the morning, but who can tell with how doleful a heart thou mayeſt lie down in the evening, that ye may know what need ye have of a protection. I cannot tell what theſe thick ſpurring warnings mean; I wot well God has a warning for you in this congregation and town, as well as your neareſt neighbours; So I ſee the Lord will have us either renewed to God by true repentance in time, or elſe do all wrong with us. Now, I beſeech you, wit well that you reconcile you and your children to God ere you lie down, and let them not ſtep out of the door in the morning, till ye have commended you and them to God; trow ye not that theſe have fearful warnings to the mother that bare them, and to the father out of whoſe loins they came; and as they are preachers to them, ſo let them be to you; and

lay this neceſſity on every one of you, that ye hold up your hands to God evening and morning.

Now to him that is able to protect you in ſoul and body, Father, Son, and holy Ghoſt, be praiſe, honour, and glory for evermore. *Amen.*

FINIS.

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